

Churchman's League Lectures,
Lent, 1904.

Churchman's League Lectures.

TENTH ANNUAL COURSE,

TUESDAYS IN LENT AT 8 P. M.

Church of the Epiphany.

SUBJECT:

THE MISSION OF THE CHURCH.

FEBRUARY 23D.

“ Salvation by the Church.”

The conversion of the individual man to the principles contained in the gospel of Jesus Christ by his incorporation into the Body of Men called the Church.

REV. ARTHUR S. LLOYD, D. D.

MARCH 1ST.

“ Civilization through the Church.”

The gradual amelioration of human life by the application of ethical and religious ideas through the Church as an organization whereby ignorance and oppression are being replaced by enlightenment and justice throughout the world.

REV. C. ERNEST SMITH, D.D., D. C. L.

MARCH 8TH.

“ The Polity of the Church.”

The relations of the individual with his rights as a free man to the needs of a religious body to which his freedom must be willingly subjected.

REV. PROF. HENRY S. NASH, D. D.

MARCH 15TH.

“ The Missions of the Church.”

The particular value of Unity among branches of the Church professing similar fundamental faiths in the doctrines of the Christian religion, in co-operation in the missions among foreign nations.

MR. ROBERT E. SPEER.

*97 West of Cassing of the
New York
Lowback*

MARCH 22D.

"Uniformity in the Church."

A discussion of the questions involved in the effort to produce uniform moral and religious beliefs and customs among peoples differing from one another in their hereditary modes of thought and action.

RT. REV. ETHELBERT TALBOT, D. D., LL. D.,
Bishop of Central Pennsylvania.



The aim of this course is for the spread of the Gospel and the lectures will be addressed to hearers of whatsoever communion, shade of belief, or even without creed, and not, exclusively, to members of the Protestant Episcopal Church.

The main purpose is for such instruction in these matters that every hearer may be taught, and it is hoped, convinced that it is of vital importance to be connected with some church organization, not only for personal advantage but that, conjointly with others, he may be of benefit to his fellow-man.

- 1 The importance of the fact
- 2 The elementary need of the people.
- 3 The dispute ^{of unity} of the Supreme axis - Index of Church
- 4 The substantial unity of the Church
- 5 The Occidental character of the divine destination
- 6 Certain errors.

That the teacher don't lose denomination
 That as an figure above
 That there is vast unity

- 7 That the teacher are puzzled at the expense
- 8 Mutual acquaintance - on paper - substantial church
- 9 That the teacher are puzzled at the expense

REV. ARTHUR S. LLOYD, D.D.
GENERAL SECRETARY.
REV. JOSHUA KIMBER,
ASSOCIATE SECRETARY.
JOHN WILSON WOOD,
CORRESPONDING SECRETARY.
REV. EVERETT P. SMITH,
EDUCATIONAL SECRETARY.
GEORGE C. THOMAS,
TREASURER.
E. WALTER ROBERTS,
ASSISTANT TREASURER.

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THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE

OFFICIAL MAGAZINE
THE SPIRIT OF MISSIONS
ONE DOLLAR A YEAR

S New York

May 5, 1908
RECEIVED

MAY 6 1908

Mr. Speer.

Mr. Robert E. Speer,

156 Fifth Ave., New York.

Dear Speer:-

Here is some more grist for your Presbyterian mill.
If you have not seen this letter on Unity I think you will be
interested in it. Why cannot we do something to make its
propositions effective, not merely abroad but in this country?

Sincerely yours,

John L. Wood

Christian Unity.

An open Letter addressed by the Anglican Committee on Unity to all Christian Brethren.

To all our Brethren in Christ Jesus:—

At the Conference of the Anglican Communion in China held in Shanghai in April 1907, at which all the Anglican Bishops and sixteen clerical Delegates, British and American, were present, the following Resolutions were adopted.

Resolution XX.—That this Conference appoints a Committee to be called the Committee on Unity, to receive communications from other bodies of Christians working in China, and to do what is in their power to forward Christian Unity: such Committee to consist of three Bishops with power to co-opt an equal number of Presbyters.

Resolution XXI.—That this Conference instructs the Committee on Unity to express to the Centenary Conference its sympathy with all efforts tending towards Christian Unity.

Resolution XXII.—That, acting upon the recommendations of the Lambeth Conference, this Conference instructs the Committee on Unity to arrange if possible for mutual conference with representatives of other Christian Bodies, before or during the Sessions of the Centenary Conference.

Resolution XXIII.—That this Conference instructs the Committee on Unity to suggest to the Centenary Conference the appointment of a Committee to draw up in Chinese a form of prayer to Almighty God for His blessing on the Empire of China and the Church of Christ therein; to be issued by the Conference and recommended for use at the Sunday morning service of every Christian congregation throughout the land; thereby not only creating another outward bond of union between all Chinese Christians, but also calling forth a volume of prayer which, offered in agreement by so many of God's people, may be confidently expected to avail much in its working.

As members of the Committee alluded to above, we venture to address all our Christian brethren in the words of the Lambeth Conference of 1897.

“We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better, to join with them in works of charity. We are more than willing to help to prevent needless collisions or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master’s prayer that ‘they all may be one.’ Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ’s army still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church’s youth. May we labour on in the deathless hope that, while in the past unity without truth has been destructive and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ, and the Muse of the Church’s history may no longer be hate but love. May He grant us (in Bishop Jeremy Taylor’s words), uniting principles, reconciled hearts, and an external communion in His own good season.

“Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of Charity. We have much to confess and not a little to learn.” (Report, p. 112.)

In further illustration of the attitude which we desire to maintain, we may quote the following Resolution of the same Lambeth Conference :

27.—That in the Foreign Mission Field of the Church’s work, where signal spiritual blessings have attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid as far as possible without

compromise of principle, whatever tends to prevent the due growth and manifestation of that "Unity of the Spirit" which should ever mark the Church of Christ. (Report, pp. 39 40.)

We are not unaware of the difficulties which face us when we begin to consider practical details as to reunion; but we think it well to draw attention to what has been termed the "Lambeth Quadrilateral," which was drawn up in 1888 at the Conference of Bishops of the whole Anglican Communion, and reissued in 1897 as a basis on which some approach towards reunion might by the blessing of God be made.

(a) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of the Church.

On three of these articles there is already a large amount of agreement. In connexion with the fourth we know that graver difficulties arise; yet we cannot consider the situation hopeless. All earnest efforts to understand one another's position are mutually helpful and serve to remove misapprehensions. This has been recently illustrated in a Conference that was held at Melbourne between representative Committees of the Presbyterian and Anglican Churches in Australia. After some days of united prayer and conference, a statement was drawn up showing the extent of agreement arrived at so far.

That statement embodies the substance of the first three articles of the "Lambeth Quadrilateral" and then proceeds: "We agree that the act of Ordination, when regularly administered, involves prayer and imposition of hands. With regard to Ordination, this Conference affirms the following to be the essential conditions:—full membership of the Church; an inward and personal call of the Holy Spirit; a recognition by the Church of this call after due inquiry

into intellectual and spiritual fitness. The laying-on of hands in Ordination we understand to be the visible symbol of bestowal, in answer to the prayer of faith, of authority and grace by the Holy Spirit for the work of the Ministry. Authority to perform that act of Ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as a living Agent in the Church, and is exercised by the appointed officers of the Church."

The fact that these two representative Committees were enabled to reach such a measure of accord may well encourage us in the hope that here also our strivings after Unity will not be altogether in vain.

Who can tell how soon difficulties may be removed by earnest, and as far as possible, united prayer to our Heavenly Father for the help of the Holy Spirit, that we may be delivered from all prejudice, from everything that can hinder us from seeing His Holy Will, or prevent us from accomplishing His Divine Purpose?

In pursuance of Res. XXII a most interesting Conference was held on Sunday May 5th, between the members of the Committee and twelve leading members of other Communion, including Dr. J. C. GIBSON, Dr. ARTHUR SMITH, Dr. TIMOTHY RICHARD, and the Rev. ARNOLD FOSTER. We cannot but express a hope that such Conferences may be held more frequently hereafter in different parts of China.

We have ventured to publish this statement of our own attitude in this matter, in the hope that it may not only be a step towards dispelling misunderstandings, but also foster that atmosphere of mutual sympathy and brotherly love in which alone the Spirit of Unity can take root and grow amongst us.

(Signed):

F. R. GRAVES,	Bishop.	} Members of the Anglican Committee on Unity.
W. W. CASSELS,	„	
H. McC. E. PRICE,	„	
W. BANISTER Archdeacon.		
L. B. RIDGELY,		
F. L. NORRIS,		

NOTE:—Any communications on this subject will be welcomed by all members of the Committee, or may be addressed to the Secretary of the Committee Rev. F. L. NORRIS, Church of England Mission, Peking.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
FORMERLY
THE AMERICAN BAPTIST MISSIONARY UNION
FOR FOREIGN MISSIONS

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CABLE ADDRESS, "TAVOY, BOSTON"

REV. M. D. EUBANK, M.D.
ACTING FIELD SECRETARY

Boston, March 24, 1910

RECEIVED

MAR 25 1910

Mr. Speer.

Mr. R.E. Speer,
156 Fifth Avenue,
New York, N.Y.

My dear Mr. Speer:

Your favor of the 23d instant is at hand.

I appreciate greatly your kindness in writing me. It is quite like you to show this thoughtfulness and courtesy.

I think that the quotation, separated from the full discussion of the "Comments upon the Plan for a System of Arbitration", would be somewhat misleading. Indeed, the paper as a whole is quite definitely related to the specific project under discussion which contemplates practically controlling action by a single body, rather than to the fraternal interrelations of societies. In the paragraphs quoted the emphasis of our thought ^{designed to be} was not upon permanency in territorial divisions as undesirable, but upon the impracticability of a permanent interpretation of a right of occupancy by one society as excluding other forms of church organization, which conceivably might arise in the exercise of that freedom of action by native disciples which must be conceded as the right of all disciples of Christ. The paragraph was designed to indicate simply that we conceive it possible that bodies so arising might have a just claim

upon the sympathy and help of missionary societies other than the one controlling a given territory. It was not designed in any sense to advocate or justify an active prosecution of work by one society in a territory assigned to a mission body. The paragraphs in question also, standing unrelieved, might lead the reader to think that our concern is distinctively for churches holding Baptist views, while we would quite as earnestly affirm the right and duty of your own mission Board to extend sympathy and financial assistance, if need be, to a church organization in natural affiliation with you which had arisen in a territory assigned to us. I should be sorry to have any reader gain a different impression from this.

I would like to call your attention to the statement made in a pamphlet I am sending you, "A Review of Conditions, Policies, etc., of the A.B.M. Union", which ^{I think} gives a more just impression as to the position held by our Society than is given by the paragraphs you have cited. I am sending also a pamphlet published after my return from China last year in which some general statements are made as to our view of "Inter-denominational Relations".

I am expecting to be in New York on Tuesday of next week, and will call at your Rooms. Meanwhile, I am quite satisfied to leave to you such reference to our position as you deem just and helpful to the end you have in view.

With warm regard,

Very sincerely yours,

Thomas S. Barlow

February 3rd, 1909.

My dear Dr. Brown:

Do you not think it would be well for the Committee on Reference and Counsel to consider, some time, the question of reduced charges by medical missionaries for service rendered to the missionaries of other Boards? Some years ago the question of compensation by one Board for services rendered by another Board was considered at our Annual Conference, and it was generally agreed then that where one Mission educated young men and women for another Mission, or trained helpers for them, that the Mission benefited should reimburse the Mission rendering the service, and that it was appropriate for the medical missionaries of one Board to make some charge for their services when rendered to missionaries of other Boards.

It has been a little difficult to carry out this arrangement, however, and I know of few instances where one Mission has reimbursed another Mission for expenses incurred in education. It is, of course, difficult to calculate the amounts, and oftentimes the Mission giving the education would have done so whether the young men or women had been employed by other Missions or not.

In the case of medical charges, however, those are easily calculated, and the result seems to have been that various Boards are paying heavily for medical services rendered by missionaries of other Boards, who are receiving nothing in return for educational or general services which they themselves render.

The question has come up in a very definite form in one or two of our Missions, because of heavy medical charges by medical missionaries. Thus, the treasurer of one of our Missions writes in explanation of the heavy increase of medical charges:

"I wish to add to my explanations regarding the medical expenses. Some years ago, the appropriation, which, by the way, has been increased from

\$250. to \$275. generally covered our expenses. In those good old times his visits - Dr. -----'s - outside say a distance of five miles were only \$1. and 50¢ for office. Now doctors charge \$4. for outside visits and \$2.50 for office calls. Since the appropriation has not been increased the doctor's bills have increased 400 %. Sometimes, when the medical expenses over ran and repairs, also, we manage to make them up from some balances of other items. But as the cost of everything has increased so much in every line of work, it is very difficult to end the year within the appropriations in any department. I know of several who economize in their living and use the remainder of their salary to meet the deficits in their work. The result is in some cases increased doctor's bills or breakdowns."

A missionary in a different mission writes:

"But why should the ----- hospital doctors charge so much in the case of fellow-missionaries? Or Dr. ----- or the ----- Sanitarium take the immense sum they have from our mission? Every missionary who has ever had experience of sickness when at home on furlough knows how common it is for missionaries to get special consideration from practitioners at home. Why should medical missionaries, some of them, be so grossly commercial in their treatment of fellow missionaries out here? It makes one not less indignant, but more so, to learn that at the ----- hospital the doctor asks the missionary whether the Board pays his bill or he has to do it himself - and the charge varies accordingly. Mrs. ----- of was charged a moderate amount for the same operation that Miss ----- requires - because in Mrs. -----'s case the bill would have to be met personally. A Canadian Methodist missionary lately told me that when he took his wife to the same hospital lately for an operation, the doctor asked whether he had a medical appropriation or not, and, on learning that he had not, assured him that the charge would be a light one. I mention this matter in the hope that it may be possible to do something at home to bring about a happier state of affairs out here in this respect."

Might not the following questions be appropriately considered by the Committee on Reference and Counsel or be taken up at the Annual Conference next January?

1. - Can any way be devised by which compensation rendered by one Board to another shall not be confined to the one matter of medical service?
2. - Ought medical missionaries to charge different rates for missionaries whose Boards make any appropriations for medical care, from those which they charge missionaries whose Boards do make such appropriations?
3. - Might not medical missionaries properly have reduced charges for missionaries of other Boards, just as surgeons, doctors and dentists in America make reduced charges in the case of missionaries at home on furlough?

I presume that the high prices in the case of many medical missionaries and the medical missionary institutions is due to the necessity of making

Dr. Brown - 5.

their work self-supporting, but the result is that the medical care of missionaries on the field is made very expensive for many Boards, and much more expensive than it is when the missionaries are at home on furlough and have the advantage of such generous treatment as is given at the sanitariums at Clifton Springs and Battle Creek.

In connection with the first enquiry which I have suggested, is it not a fact that many missionaries are rendering service gratuitously or at a small charge through their presses, business agents, etc. to other Missions which are charged heavily for medical service, and is it not a fact that many Missions are carrying on educational work, the results of which are utilized by other Missions, with no reimbursement for the expense? Cannot services like these be equitably balanced in some way against medical services?

The whole question is a complicated and difficult one, and it may be that the present situation is justified, but it seems to me that the question is worthy of re-examination.

Very faithfully yours,

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"But why should the ----- hospital doctors charge so much in the case of fellow-missionaries? Or Dr. ----- or the ----- Sanitarium take the license sum they have from our Mission? Every missionary who has ever had experience of sickness when at home on furlough knows how common it is for missionaries to get special consideration from practitioners at home. Why should medical missionaries, some of them, be so grossly commercial in their treatment of fellow missionaries out here? It makes one not less indignant, but more so, to learn that at the ----- hospital the doctor sees the missionary whether the Board pays his bill or he has to do it himself - and the charge varies accordingly. Mrs. ----- of ----- was charged a moderate amount for the same operation that Miss ----- requires - because in Mrs. -----'s case the bill would have to be met personally. A Canadian Methodist missionary lately told me that when he took his wife to the same hospital lately for an operation, the doctor asked whether he had a medical appropriation or not, and, on learning that he had not, assured him that the charge would be a light one. I mention this matter in the hope that it may be possible to do something at home to bring about a happier state of affairs out here in this respect."

Might not the following questions be appropriately considered by the Committee on Reference and Counsel or be taken up at the Annual Conference next January?

1. - Can any way be devised by which compensation rendered by one Board to another shall not be confined to the one matter of medical service?
2. - Ought medical missionaries to charge different rates for missionaries whose Boards make any appropriations for medical care, from those which they charge missionaries whose Boards do not make such appropriations?
3. - Ought not medical missionaries properly have reduced charges for missionaries of other Boards, just as surgeons, doctors and dentists in America make reduced charges in the case of missionaries at home on furlough?

I presume that the high prices in the case of many medical missionaries and the medical missionary institutions is due to the necessity of making

Dr. Brown - 3.

their work self-supporting, but the result is that the medical care of missionaries on the field is made very expensive for many Boards, and much more expensive than it is when the missionaries are at home on furlough and have the advantage of such generous treatment as is given at the sanitariums at Clifton Springs and Battle Creek.

In connection with the first enquiry which I have suggested, is it not a fact that many missionaries are rendering service gratuitously or at a small charge through their presses, business agents, etc. to other Missions which are charged heavily for medical service, and is it not a fact that many Missions are carrying on educational work, the results of which are utilized by other Missions, with no reimbursement for the expense? Cannot services like these be equitably balanced in some way against medical services?

The whole question is a complicated and difficult one, and it may be that the present situation is justified, but it seems to me that the question is worthy of re-examination.

Very faithfully yours,

Dated Feb. 2nd.

February 3rd, 1909.

My dear Dr. Brown:

Do you not think it would be well for the Committee on Reference and Council to consider, some time, the question of reduced charges by medical missionaries for service rendered to the missionaries of other boards? Some years ago the question of compensation by one board for services rendered by another board was considered at our Board Conference, and it was generally agreed then that where one Mission educated young men and women for another Mission, or trained helpers for them, that the Mission benefited should reimburse the Mission rendering the service, and that it was appropriate for the medical missionaries of one board to make some charge for their services when rendered to missionaries of other boards.

It has been a little difficult to carry out this arrangement, however, and I know of few instances where one Mission has reimbursed another Mission for expenses incurred in education. It is, of course, difficult to calculate the accounts, and oftentimes the Mission giving the education would have done so whether the young men or women had been employed by other Missions or not.

In the case of medical charges, however, these are easily calculated, and the result seems to have been that various boards are paying heavily for medical services rendered by missionaries of other boards, who are receiving nothing in return for educational or general services which they themselves render.

The question has come up in a very definite form in one or two of our Missions, because of heavy medical charges by medical missionaries. Thus, the treasurer of one of our Missions writes in explanation of the heavy increase of medical charges:

"I wish to add to my explanations regarding the medical expenses. Some years ago, the appropriation, which, by the way, has been increased from

Dr. Green - 2.

§250. to §275. generally covered our expenses. In those good old times his visits - Dr. -----'s - outside say a distance of five miles were only \$1. and 50¢ for office. Now doctors charge \$4. for outside visits and \$2.50 for office calls. Since the appropriation has not been increased the doctor's bills have increased 400%. Sometimes, when the medical expenses over ran and repairs, also, we manage to make them up from some balances of other items. But as the cost of everything has increased so much in every line of work, it is very difficult to end the year within the appropriations in any department. I know of several who economize in their living and use the remainder of their salary to meet the deficits in their work. The result is in some cases increased doctor's bills or break-downs."

A missionary in a different Mission writes:

"But why should the ----- hospital doctors charge so much in the case of fellow-missionaries? Or Dr. ----- of the ----- Sanitarium take the license sum they have from our Mission? Every missionary who has ever had experience of life here when at home on furlough knows how common it is for missionaries to get special consideration from practitioners at home. Why should medical missionaries, some of them, be so grossly commercial in their treatment of fellow-missionaries out here? It makes one not less indignant, but more so, to learn that at the ----- hospital the doctor asks the missionary whether the board pays his bill or he has to do it himself - and the charge varies accordingly. Mrs. ----- of ----- was charged a moderate amount for the same operation that Miss ----- requires - because in Mrs. -----'s case the bill would have to be met personally. A Canadian Methodist missionary lately told me that when he took his wife to the same hospital lately for an operation, the doctor asked whether he had a medical appropriation or not, and, on learning that he had not, assured him that the charge would be a light one. I mention this matter in the hope that it may be possible to do something at home to bring about a happier state of affairs out here in this respect."

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Dr. Brown - 3.

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The whole question is a complicated and difficult one, and it may be that the present situation is justified, but it seems to me that the question is worthy of re-examination.

Very faithfully yours,

Dated Feb. 2nd.

From letter of the Rev. J. G. Dunlop,

Dated Fukui, Echizen, Japan, Oct. 28, 1909.

.....

As I write of this medical case I recall that a report has reached us that the Kobe Sanitarium is to close in the spring. If the Sanitarium has been supplying a real need, we should be sorry to see it close, but so far as its closing means one medical missionary institution the less to batter off our Mission's medical appropriation, we should be glad to see it go. This will seem unsympathetic, and critical too of those who have made use of the Sanitarium, but I do not mean to be either unsympathetic or critical. I only mean that it seems to me there is cause for indignation in the charges of medical missionaries and their institutions in this country. I understand Miss Luther has written you about her case, so there can be no harm in quoting it. She was told at the Protestant Episcopal Hospital in Tokyo that the operation for appendicitis would cost at the very least ^y300. and after the operation should ought to go to come place with a bracing climate to recuperate. The Wians' Lewe in Dalny is the nearest refuge of the right sort that she can think of, but that means another ^y100, at least, so she is postponing the operation.

[But why should the P.E. hospital doctors charge so much in the case of fellow-missionaries? Or Dr. Taylor or the Kobe Sanitarium take the immense sum they have from our Mission? Every missionary who has ever had experience of sickness when at home on furlough knows how common it is for missionaries to get special consideration from practitioners at home. Why should medical missionaries, some of them, be so grossly commercial in their treatment of fellow missionaries out here?

It makes one not less indignant, but more so, to learn that at the P.E. hospital the Doctor asks the missionary whether his Board pays the bill or he has to do it himself--and the charge varies accordingly. Mrs. Erdman, Korea, was charged a moderate amount for the same operation that Miss Luther requires--because in Mrs. Erdman's case the bill would have to be met personally. A Canadian Methodist missionary lately told me that when he took his wife to the same hospital lately for an operation, the doctor asked whether he had a medical appropriation or not, and, on learning that he had not, assured him that the charge would be a light one. I mention this matter in the hope that it may be possible to do something at home to bring about a happier state of affairs out here in this respect.

RECEIVED

OCT 17 1908

Mr. Speer:

To H. L. Wilson,

39 Lookout Ave.,

Hackensack, N. J.

Oct. 15th, 1908.

Mr. Robert E. Speer
156 Fifth Ave.,
New York City,

My Dear Mr. Speer:

Your very satisfactory letter in regard to the children's travel is at hand. Thank you very much for taking the matter up so promptly.

I have been thinking about your questions in regard to the point as to whether there were no physicians in Japan, Shanghai or Korea, who could have diagnosed and treated Mrs. Brokaw. You named Dr. Wilson of Korea. I am inclined to think you were asking the questions not merely as they represented our personal case, but as they affected the whole broad question as to these break-downs in the Orient and their diagnosis and treatment.

As to our own case, I think you understand that we did the best we knew how in Japan. We tried the Kobe Sanitarium

run under the auspices of the Seventh Day Adventists on the principles of the Battle Creek Sanitarium. We went to the expert in the Kure Naval Hospital, which secures the best talent Japan affords, for it treats the naval officers and men. And then we were ordered home.

But to take up the matter apart from our case. There are two or three things that enter into it.

1. Ordinarily the Japanese ^{doctors} are more successful with their own nationals than with other nationals, due of course to the difference in temperament, nerves and the great question of food.

2. The question of climate enters in. Japan, even at Kariuzawa, has no place that has the invigorating, ozone-full climate of the northern U.S. and Canada. I am not sure whether Korea or Manchuria affords such a good climate, or not. I have heard that Korea is quite bracing in the north. There might be a place there or in Manchuria, where a sanitarium might be built in connection with some Mission hospital, and proper treatment and care secured.

3. The question of medical expense is concerned. No missionary can pay the

expense of travel, board, and medical bills on the present salary and with the enormous charges of any of the sanitarium and ^{foreign} doctor's in the Far East. The Kobe Sanitarium charges tremendously. When Mrs. Brokaw was there, they charged a lady of the Friends' Mission ¥500 for an operation. This was apart from nurse and medicine and board. Mr. Dunlop just wrote me that Miss Luther must be operated on for appendicitis. Dr. Terasaki of the Episcopal Hospital, ^{Tokyo} wanted ¥300 for the operation alone, and then said Miss Luther would have to recuperate in a vigorous climate - Korea or Dairen. Unless some arrangement is made about these expenses, it prohibits the missionary from undertaking the matter of recovery in the Orient. You know what enormous bills were made out against Dr. Jones.

4. The present equipment of all the Mission hospitals and sanitarium is inadequate. The best Japanese hospitals have fine ^{instrument} equipment, but the rooms, bed and food, ^{or nursing} make it impossible for a foreigner to go to them. I have already dealt with the ability of Japanese doctors.

My conclusion is this: If the Boards unitedly would go into the question, see if there is a suitably invigorating climate, see if it

is possible to meet the expense so far as the missionary is concerned, and see if it is possible to suitably equip and man a sanitarium, it might prove a wise and economical solution of the question, and save many to the work.

My idea is to solve it for all the Missions for Japan, China, Korea and the Philippines.

Just one more word. The Adventists are planning to fit up a Sanitarium at Gotemba at the foot of Mt. Fuji. I do not believe that will solve the question; for the doctors will probably be young and inexperienced and inadequate; the spirit of the place, since it is open on our Sabbath and somewhat proselyting, more or less exasperating; and the food subject to their various fads.

All this may be aside from the purport of your questions. None the less, I would like to see the question of such a union, interdenominational sanitarium thoroughly looked into by the Conference of the Boards.

Sincerely,
Harvey Prokaw.

Copy of a letter sent by the Secretary of the Theological College Department of the B. C. C. U. to the Right Hon. and Rt. Rev. the Lord Bishop of London, Nov. 30th, 1898.

- - - - -

My Lord Bishop:

In view of the importance of the work in which the Student Christian Movement is engaged, and more particularly that branch of it which affects Theological colleges, it would be a source of strength to us to know that we have your Lordship's sympathy and approval of the principles upon which the Student Movement in this and other lands undoubtedly rests. The Basis on which we affiliate any College Christian association (and in the case of a Theological college, an association that is co-extensive with the college) is as follows: "a Belief in Jesus Christ as God the Son and only Saviour of the World." The main specific objects for which we thus unite men in different Theological colleges are:-

1. Intercession for each other and students in all lands.
2. The study of Missions while at college, with a view to the adoption of the Watchword "The Evangelisation of the World in this Generation" as an ideal and an aim.
3. The promotion of the spirit of true unity by the deepening of the spiritual life.

Such is our Basis and such our objects. In your Lordship's opinion, does this Basis constitute a definite enough bond between those associations which come together for the above specific objects?

Do you think it embodies the ventral ideas of Christianity adequately enough for us to conscientiously ask those to federate upon it whom we know to hold much fuller conceptions of what should be accepted as Catholic faith and practice?

Do you feel that such could conscientiously associate themselves with colleges of any denomination without compromising the highest views of Churchmanship?

The desire of this world-wide movement is to create among Christian students of all shades of thought (subject to assent to the Basis) an atmosphere of mutual knowledge, and one where the influence of nationalities upon Christian ideals can be wholly studied: - May we venture to ask you to express your opinion as to whether our work makes for consolidation rather than for disintegration; and whether we seem to be promoting an expression of existing unity in the

Church of Christ which when realized must promote that Unity of the Church, whatever it be, that exists in the mind and will of God.

I am,

Your Lordship's obedient servant,
(Signed) W. H. T. Gairdner.

Copy of reply to above letter.

Fulham Palace, S. W.
Dec. 2, 1898.

My Dear Mr. Gairdner,

The practical point on which you ask my opinion is this: Do I think that members of Theological Colleges in connexion with the Church of England would in any way compromise their position as thorough and loyal members of that Communion by joining the British College Christian Union, which aims at uniting students of all denominations for the purpose of promoting missionary zeal? I do not think so. I regard the Basis of "a belief in Jesus Christ as God the Son and only Saviour of the World" as one which is independent of the question of ecclesiastical organization. When practical work is to be done we must recognize that it must be done by each of us according to the principles of ecclesiastical organization to which we belong. But the object of your Union is to prepare the way for practical work by prayer, by study, by spiritual endeavor. These are objects and methods which are common to all Christians. They can be pursued in different ways. But all may unite in resolving to pursue them. Such union for the general purpose of promoting missionary work does not involve any surrender of individual convictions about the best form in which the Christian Truth can be expressed. It is in the Mission field especially that forms of organization are subjected to the most searching test. No one religious body can undertake all the work that is to be done. Combination among students might help to remove misunderstandings, which are too often engendered by the ignorance which comes from exclusiveness.

Your endeavor has my warm sympathy.

I am,

Yours truly,

(Signed) M. LONDON.

W. H. T. Gairdner, Esq.

Extracts from letter from Mr. Henry Forman, dated Jhansi, November
30th, 1905.

Copy

"The change in furlough rules to having an optional furlough after five years of service ("five and a half is what is mentioned in your letter, but in practice it will work out to five years and about four or five months, owing to the seasons) is one that we consider, unanimously, would be a distinct advantage to our work here, so far as it would be taken advantage of by missionaries. And we think it would be of distinct advantage to parents having children at school in America to be able to see and guide them oftener, thus, than the present rules make possible. It was reported at the meeting that the Punjab Mission's action had been unfavourable to the proposed scheme. What their reasons can have been, if the report is correct, I cannot think. For the old scheme is left in force, as we understand it, for those who prefer it, while the new is available for those who need to go sooner. And as for our work here, it will be much easier to arrange for its continuance, without the many changes that are certainly hurtful, if missionaries go for the shorter period."

"You will see on P.8 our action concerning a letter from the Rev. D.T. Van Horn, of Lalitpür, (the Reformed Episcopal Mission). You have probably already heard from their Bishop in the matter. When his (Van Horn's) letter came to me, I laid it before the Exec. Com., but the action of the Com. was not favourable, as we could not feel sure but that this would lead us into financial obligations which we would not be ready to meet. I rather think that the position of their Mission is precarious

Jhansi, November 30th, 1905.

2.

as to its finances. Bishop Hoffman has to bear most of the burden, I believe. If only we had the funds, the station is one that I would be glad to take over into our Mission. It is situated 56 miles south of Jhansi, on the main line to Bombay, in the southern part of the Jhansi district. It would be an excellent place for a strong evangelistic work. Another question is as to Van Horn's being taken into our Mission, in case that Mission, or Church, when it feels less of direct responsibility, falls off largely in its gifts. I have a high opinion of Van Horn as a hard working missionary, and as to character and piety. He is a good man, and knows what hard and earnest work mean. Personally, I would be glad to have him in with us. But there is the fact to consider, that his antecedents have been very different from those of most of us, his wife is a Londoner, and his education has not yet been completed. I would want our missionaries to know him personally before any action in this matter is taken. But he is a hearty, kindly man, and will, I believe, make friends. However, this is looking further ahead than anything in our resolution. You will see that that resolution is a wholly safe one. It was taken with a view to not letting what may prove a valuable opening for good work to slip from us without fair examination of it; and also in order to help Mr. Van Horn, if we can do so in the way proposed by him. In case that Church later on wants us to take over the station, the main difficulty would probably be about the orphanages. These are named for Mrs. Bacon who started the mission, and are a memorial to her. If the Ref. Epis. Church would be responsible for their support (the expenditure on them is about Rs. 600 a month), their continuance could be assured. But we do not see our way to taking over these

orphans. Yet, their support might be arranged for. There is still a good deal of money to the credit of the famine relief funds, and those who are now supporting individual orphans would no doubt, in some cases at least, continue to do so. But much of this would, I fear, fall off. For Van Horn secures this support at the cost of an amount of correspondence with individual donors that would be simply intolerable to most of us."

"I am tempted to write to you, in this connection, of the determination of the "Christian" Mission to push their work in Jhansi. It would not be a cheering thing to tell the way in which they have gone about it. It is their definite purpose, I am satisfied, to push us out of the Sipree Bazaar, where we organized a church last April. Whether or not they will succeed, I cannot tell. While professing to be the great witnesses against sectarianism,, they are the most selfishly sectarian people I have come in contact with. And yet as large a proportion of them as of any body are earnest and good men and women. It is when one touches them on their sectarian side that they are so pitifully narrow and selfish - but that is perhaps due to the fact that they do not know that they have a sectarian side, and that it requires watching. I have written to you before about our work in Sipree Bazaar. I have had nothing so much on my heart this year as that. The Christian community there is a growing one, and one wholly ~~watching~~ severed from all missions and mission control. It is at present, as a whole, the open sore of Christianity in Jhansi, and it will do much to kill our work if we cannot purify and heal it. The coming in of the "Christians" has made the task far more difficult, than it was before. I have thought of leaving

Jhansi, November 5th, 1905.

4

that field to them. But this would not be right. They are not the people to help that community. If for no other reason, for this, that with their views as to immersion they would be out of touch with most of the Christians who come there to live. Besides, their work is not such as to meet the needs of these people. Of course, the fact that we were here first, and that they have come in, and are trying to push us out of that place, throws the responsibility for the unhappy state of things there on them - a responsibility that is not removed by the exhortation their committee addressed to me on the duty of living in peace and charity."

*The paper has been dictated today in the midst of other business
hence the corrections and additions made necessary - C.*

American Board of Commissioners for Foreign Missions.

Congregational House, 1 Somerset Street,

Boston, Nov. 28, 1887. *X*

Rev. Wm. Kincaid, D.D.,
Clerk of Committee.

Canty - last page

Dear Dr. Kincaid:-

As it is very inconvenient for me to be present at the Conference on Friday afternoon, I beg to send you the following statement, which I would thank you to present to the meeting, as the result of my experience and judgment as to what may be most helpful in the coming Conference. Of course I speak for but one, and from my convictions.

1. I think the plan submitted by the sub-Committee of Subjects approved in London is a good one, especially as relates to the morning and evening sessions. In regard to what is proposed for the afternoon, I am not quite so clear, lest too much prominence should be given to mere reports of missions in various fields and to a mass of statistical information. If time is given *in the afternoon session mainly* there ~~especially~~ to questions touching mission finance and home management and the relation of missions to commerce and politics and other subjects ~~relating to~~ *connected with* the work of missions, much may be gained. But I would have, first of all, a Committee appointed at the opening of the Conference to prepare careful statistics, to whom should be submitted the statistics of every mission, to be tabulated and presented before the close of the Conference in a printed form; but I would not have statistics reported at any

public meeting so as to take up time with them. Of the subjects
under the first head,
named, I would have a paper on missionary comity, covering the
two points referred to in the report. ~~under the first head,~~

Under the second head I would have a paper on the claims
of higher education as an instrument of Christian effort, and
another paper on the two points referred to, namely, "Are boarding
schools necessary or expedient save when self-supporting"; and
"Should education in mission schools be free or paid for?". *These*
topics *will* ~~two~~ might well be presented together, ~~so as to have~~ *two* papers on
education. And I would add a third paper on Industrial Schools,
and how far they may be made helpful in the scheme of Christian
education. They are coming to the front now, and the whole sub-
ject ought to be thoroughly discussed.

I would have two papers also, as suggested, under the
third head on the training and support of native workers. In
discussing this topic, attention should be given to the question of
salaries, that unanimity may be secured in the same field where
different societies are operating, and that allowances made to
natives should not be out of proportion to what the people may be
urged to assume at the earliest moment.

I would have one paper on the two points included under
the fourth head, *on the organization of native education,*

One paper might well be given to the topics under the
- necessary literature,
sixth head, one on medical missions, one on woman's work. I
would have but one paper for each forenoon. I would have a

committee appointed at the opening of each session of not less than five members who should prepare a minute to be presented at the opening of the following session to express the deliberate judgment of the Conference or the drift of sentiment on each topic that should be discussed; otherwise the discussions will be of little value beyond the present hour. By such matured expression of opinion the Conference will exert an influence over the entire field.

Very sincerely yours,



P.S. In the foregoing paper I have had special reference to the topics presented by the English Committee, and there are enough to occupy the time of the Conference. There is one other subject, however, which I think might be considered with advantage, viz: the adoption of a uniform standard of religious instruction, so as to avoid differences of instruction arising from different denominations working in the same field. If some common standard could thus be adopted, it would greatly facilitate the native churches in their relations one to another, and prevent the charge so often made of diversity of doctrinal belief. For example, let the Scriptures be taken as the authoritative rule of faith and practice, next the Apostles' Creed, and thirdly the Nine Articles of Faith adopted by the Evangelical Alliance. If this standard should be accepted, I think it would go far to secure not only comity but greater moral power to different missions working

together in the same fields, and would be an evidence of Christian
unity of great power over those among whom we are called to
labor. C

CLASS OF 1914:
The Rev. Thomas S. Barbour, D.D.,
Sec. Am. Bapt. F. M. Soc.
The Rev. Arthur J. Brown, D.D.,
Sec. Bd. F. M., Pres. Ch. U.S.A.
The Rt. Rev. W. R. Lambuth, D.D.,
V. Pres. Bd. Miss. M. E. Ch. So.
The Rev. T. E. Egerton Shore, M.A.,
Sec. Miss. Soc. Meth. Ch., Canada

CLASS OF 1915:
The Rev. James L. Barton, D.D.,
Sec. Am. Bd. Com. F. M.
The Rt. Rev. Arthur S. Lloyd, D.D.,
Pres. Bd. of Miss. Prot. Epis. Ch.
The Rev. Robert P. Mackay, D.D.,
Sec. F.M. Com. Pres. Ch. Canada
The Rev. Charles R. Watson, D.D.,
Sec. Bd. F. M., Unit. Pres. Ch.

CLASS OF 1916:
The Rev. Alexander McLean, D.D.,
Pres. For. Chr. Miss. Soc.
Mr. John R. Mott, LL.D.,
Chairman, Stud. Vol. Movement
The Rev. Frank Mason North, D.D.,
Sec. M. E. Bd. F. M.
The Rev. T. B. Ray, D.D.,
Educ. Sec. F. M. Bd. So. Bapt. Conv.

Mr. W. Henry Grant, ex-officio.

Committee of Reference and Counsel

Representing

THE FOREIGN MISSIONS

CONFERENCE OF NORTH AMERICA


The Rev. Arthur J. Brown, D.D., Chairman,

156 Fifth Avenue, New York.


Mr. Robert E. Speer, D.D.
156 Fifth Avenue,
New York City.

My dear Dr. Speer:

We are sure that you will agree with us that no other religious question of the day is more important or more pressing than the question of cooperation and the promotion of unity in missionary work. The Committee of Reference and Counsel, representing the Boards and Societies of Foreign Missions of all communions in the United States and Canada, is arranging for a Conference on this subject in New York, Jan. 12-13, 1914. We wish to make it a notable occasion. It will be attended by the most influential missionary administrators, educators and other leaders of North America as well as by a considerable number of foreign missionaries who will be at home on furlough. I enclose a tentative draft of the Program. You will note that we greatly desire to have you prepare one of the papers. We regret that a longer time cannot be assigned to you, but you will appreciate the fact that a wide range of subjects must be discussed and that circumstances which we cannot control limit the time of the Conference. As we ought not to omit any of these subjects, we have no alternative but to confine the papers to twenty minutes. There will be no objection however to your treating your subject somewhat more fully for the report of the Conference which we hope to have printed for wide distribution.

Will you kindly advise me whether we may count upon you for this service? We regard your subject as a very important one, and we know that you will give it that thoroughness of preparation and clearness of statement which will make it a valuable monograph.

Sincerely yours,


Chairman

Enc.

SUB-COMMITTEES:

EMERGENCY MATTERS:
Members available in New York.

GOVERNMENT STUDENTS:
Dr. Mott, Chairman; Bishop Lloyd,
Mr. Shore, Dr. Watson.

INTERDENOMINATIONAL AGENCIES:
Dr. Barbour, Chairman; Dr. Barton,
Dr. Mackay, Dr. Ray.

RELATIONS TO GOVERNMENTS:
Dr. Brown, Chairman; Bishop Lambuth,
Bishop Lloyd, Dr. Watson.

SCHOOLS FOR MISSIONARIES' CHILDREN
AND FURLOUGH HOMES:
Dr. Barton, Chairman; Dr. Barbour,
Bishop Lambuth, Dr. McLean, Dr.
North.

SPIRITUAL EMPHASIS:
Dr. Mackay, Chairman; Bishop
Lloyd, Dr. Mott.

CONFERENCE ON CO-OPERATION AND
UNITY:
Dr. Brown, Chairman; Bishop
Lloyd, Dr. Mott, Dr. North.

April 9, 1913.

CLASS OF 1914:
The Rev. Thomas S. Barbour, D.D.,
Sec. Am. Bapt. F. M. Soc.
The Rev. Arthur J. Brown, D.D.,
Sec. Bd. F. M., Pres. Ch. U.S.A.
The Rt. Rev. W. R. Lambuth, D.D.,
V. Pres. Bd. Miss. M. E. Ch. So.
The Rev. T. E. Egerton Shore, M.A.,
Sec. Miss. Soc. Meth. Ch., Canada

CLASS OF 1915:
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Sec. Am. Bd. Com. F. M.
The Rt. Rev. Arthur S. Lloyd, D.D.,
Pres. Bd. of Miss. Prot. Epis. Ch.
The Rev. Robert P. Mackay, D.D.,
Sec. F.M. Com. Pres. Ch. Canada
The Rev. Charles R. Watson, D.D.,
Sec. Bd. F. M., Unit. Pres. Ch.

CLASS OF 1916:
The Rev. Alexander McLean, D.D.,
Pres. For. Chr. Miss. Soc.
Mr. John R. Mott, LL.D.,
Chairman, Stud. Vol. Movement
The Rev. Frank Mason North, D.D.,
Sec. M. E. Bd. F. M.
The Rev. T. B. Ray, D.D.,
Educ. Sec. F.M. Bd. So. Bapt. Conv.

Mr. W. Henry Grant, ex-officio.

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156 Fifth Avenue, New York.

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CONFERENCE ON

CO-OPERATION AND THE PROMOTION OF UNITY

IN FOREIGN MISSIONARY WORK.

Under the Auspices of

THE COMMITTEE OF REFERENCE AND COUNSEL

Representing

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

The Chairman - The Rev. Arthur J. Brown, D.D., Presiding

NEW YORK CITY

January 12 - 13, 1914

This being strictly a Conference and without authority to take action
committing any Board or Communion, no motions will be entertained and
no resolutions of any kind will be passed except by unanimous consent.

MONDAY, JANUARY 12TH:

11:00 A.M. - 12:00 United Intercessory Prayer

12:00 - 2:00 LUNCHEON AT THE NATIONAL ARTS CLUB

I. SURVEY OF PRESENT CONDITIONS

- 2:00 - 2:20 (a) Territorial and Federative Adjustments in Evangelistic Work - Transfers of Church Members and Native Workers - Joint Conferences and Other Associations of Missionaries.
The Rev. T. E. Egerton Shore, D. D.
- 2:20 - 2:40 (b) Union in Educational Work
The Rev. John F. Goucher, D. D.
- 2:40 - 3:00 (c) Union in Medical Work and Publications
The Rt. Rev. W. R. Lambuth, D. D.
- 3:00 - 3:20 (d) Union of Churches and their Doctrinal and Ecclesiastical Bases
The Rev. W. I. Chamberlin, Ph. D.
- 3:20 - 3:40 (e) Distribution of Forces
The Rev. Charles R. Watson, D.D.

II. LIMITATIONS AND DIFFICULTIES

- 3:40 - 4:00 (a) Theological and Ecclesiastical
The Rev. Frank Mason North, D.D.
- 4:00 - 4:20 (b) Practical Difficulties
The Rev. T. B. Ray, D.D.
- 4:20 - 4:40 (c) Attitude of the Missionary Boards toward the Churches Which They Have Founded in the Mission Field, -as expressed by Their Deliverances and Those of Home Churches and Conferences
- 4:40 - 5:00 Discussion

8:00 P.M. POPULAR MEETING IN CARNEGIE HALL

Addresses by
The President of the United States
The Right Rev. Charles Anderson, D.D.
Mr. John R. Mott, LL.D.

TUESDAY, JANUARY 13TH:

9:45 - 10:00 Devotional

III. UNIFYING INFLUENCES

- 10:00 - 10:20 (a) Interdenominational Agencies
The Rev. William I. Haven, D.D.
- 10:20 - 10:40 (b) Relation of Western Theological Statements
and Forms of Religious Experience to Other
Races.
Mr. Robert E. Speer, D.D.
- 10:40 - 11:00 (c) Attitude of the Churches in the Mission Field
toward the Denominational Divisions of the
West.
The Rev. James L. Barton, D.D.
- 11:00 - 11:20 (d) Growing Conviction that the Task of Evange-
lizing the World Requires the Effort of a
United Church
Mr. J. Campbell White
- 11:20 - 11:40 (e) The Continuation Committee
Mr. N. W. Rowell, K.C.
- 11:40 - 12:00 Discussion
- 12:00 - 2:00 LUNCHEON AT THE NATIONAL ARTS CLUB
- 2:00 - 2:20 (f) The Teaching and Spirit of our Lord
The Rt. Rev. Arthur S. Lloyd, D.D.
- 2:20 - 2:40 (g) Prayers for Unity of Increasing Numbers of
the People of God in all Communion
The Rev. Robert P. Mackay, D.D.

- 2:40 - 3:00 (h) Fundamental Truths Held in Common
The Rev. James H. Franklin, D.D.
- 3:00 - 3:20 (i) Growth of the Spirit of Unity at Home:
(1) Among Men
The Hon. Seth Low, LL.D.
- 3:20 - 3:40 (2) Among Women
Mrs. Henry W. Peabody
- 3:40 - 4:40 Discussion
- 4:40 - 5:00 IV. OUTLOOK AND CONSECRATION ~~FOR THIS CAUSE~~

Rev. MATTHEW RUTHERFORD, D.D., Chairman
Washington, Pa.
Rev. WILLIAM M. HAYS, Ph.D.,
Burgettstown, Pa.
Rev. JOSEPH HAMILTON,
Buffalo, Pa.
H. L. SNODGRASS, M. D.,
Buffalo, Pa.
D. L. McVEY,
Prosperity, Pa.

Committee on
Presbyterial Missions
Washington Presbytery

Superintendent of Missions
Rev. C. L. McKEE,
Washington, Pa.
Treasurer
Mr. R. S. WINTERS
Real Estate Trust Company,
Washington, Pa.

Washington, Pa.

June 8

RECEIVED

JUN 10 1902

Mr. Speer

Mr. Robert E. Speer
New York City.

My dear Sir:

In establishing missions and churches in this great mining and mill region of our country into which thousands of foreigners are pouring, we are constantly encountering the danger of overlapping and friction with other denominations.

I am sure we all wish to avoid this as our men and money are limited and we must make them go as far as possible.

I have been contemplating some arrangement by which this conflict and duplication of forces might be removed.

I have thought that we might have a central committee composed of representatives of all the various denominations in the field, and let that committee judge in each specific case as to which denomination should do the work in a given field.

Now I have understood that there is some such arrangement on the foreign field, and thought you might be able to help us establish some suitable arrangement by some suggestions.

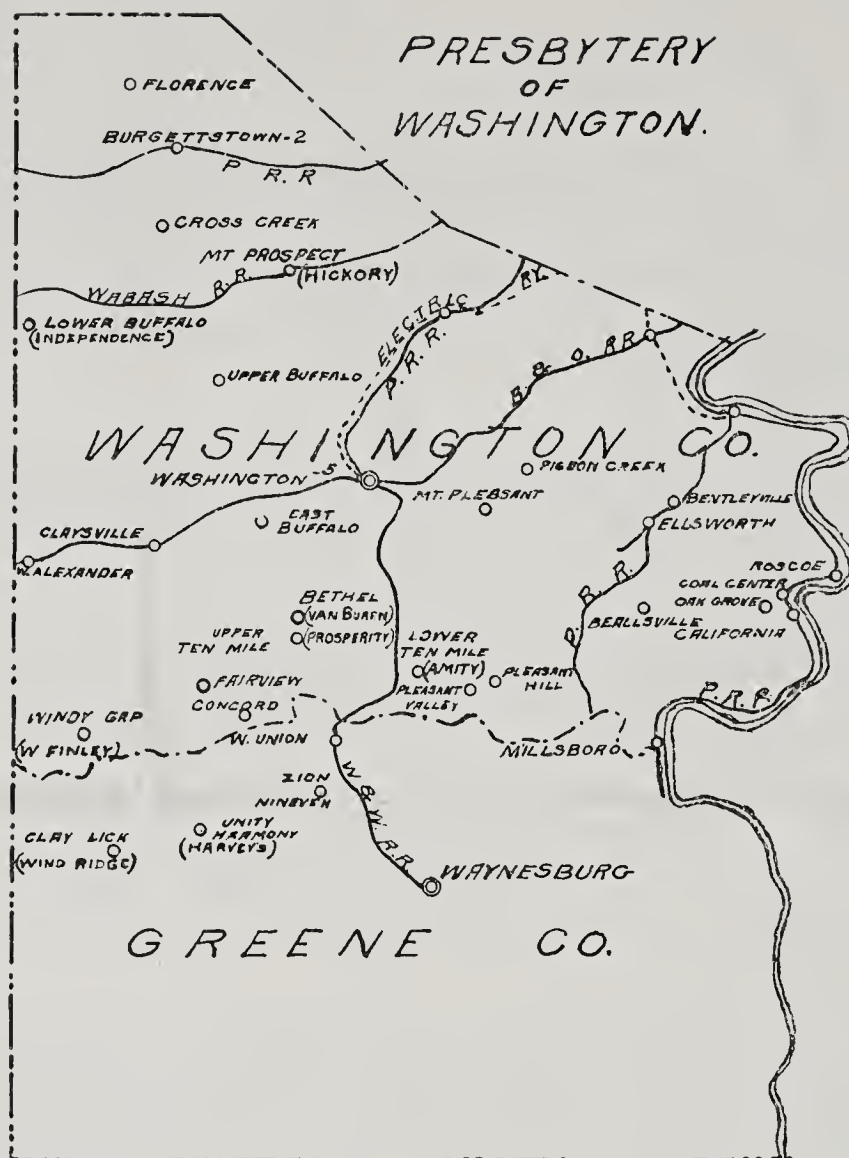
Hoping that you may do so, I shall be very grateful for your help.

Very Sincerely

C. L. McKee

#144 LeMoyne Ave
Washington Pa.

OUR FIELD



The Committee on Presbyterial Missions shall have in charge the evangelization of the new and needy populations within the bounds of Presbytery and the care of such churches as may need aid in securing and supporting a regular ministry. They shall have oversight of the organization, grouping and abandoning of churches and shall recommend all appropriations to churches and shall stimulate offerings for that purpose. They shall elect their own treasurer and shall disburse the funds according to the Presbyterial plan and order.

The Presbytery shall elect annually at the September meeting a Presbyterial Superintendent to work under the supervision of the Committee on Presbyterial Missions in studying the condition of the Presbytery, helping the weak churches and where the way is clear, organizing Sabbath schools, and recommending the organization of churches in promising locations. He shall make a report at each stated meeting of the Presbytery, and keep the churches informed as far as possible in regard to his work and the need of the Presbytery, by oral and written appeals. His compensation shall be fixed at the time of his election.

Manual of Presbytery, P. 11.

At the meeting April 19, 1910, Presbytery recommended "That a sum not less than \$1,200 be raised and appropriated to this work for the ensuing year."

"That the Churches of this Presbytery be directed to set aside the amount of fifteen cents per member out of their offerings for Home and Synodical Missions."

This appropriation is to be sent to Mr. R. S. Winters, Real Estate Trust Co., Washington, Pa.

RE
[Signature]

East Orange, N. J., July 7th, 1905.

Dear Brother:

Believing that comity, co-operation, and organic union have so far been put in practice among Protestant missions on the foreign field, that an unbiased study of all the facts would be of sociological and practical value, I have undertaken such a study. Through the kindness of Dr. Dwight and the facilities offered by the Bureau of Missions, I have gathered considerable material, but the literature of the subject is very incomplete, particularly regarding the beginnings of movements toward unification.

It will be a great service to me if you can find time to answer as completely as possible the following question, GIVING REFERENCES to books and periodicals for fuller details, whenever possible.

1. What missions under your society have formed an organic union with missions of other denominations? (Please state -- or refer to published statement -- with whom, where, when, and on what basis the union was effected.)

2. In what respects has the union proven beneficial? Unsatisfactory?

3. What propositions looking toward such an organic union have been made to, or by, your society, and have been rejected, and on what grounds?

4. What propositions of this nature are now under consideration by your society?

5. Is your society or any of its missions co-operating, in definite lines of work or in federation, with any other religious bodies? (Please state with whom, where, since what date, and along what lines.)

6. In what respects has such co-operation proven beneficial? Unsatisfactory?

7. What propositions looking toward such co-operation have been made by, or to, your society or its missions, and have been rejected? On what grounds?

8. What propositions of this nature are now under consideration by your society.

9. Please mention significant acts of comity performed by, or toward, your society or its missions? What has been the effect of such acts?

10. If you are free to make it, a frank statement of the facts where the principle of comity has not been observed, together with the effect of such acts, will help to a full and fair understanding of the problem. (No use of such facts will be made which would reflect upon any person or society.)

11. To what extent, in your opinion, is the union of Protestants on the foreign field desirable, feasible, and probable?

12. What, in the order of importance, are the more effective hindrances?

If it will be impossible for you to give this your attention before the 20th of August, please refer it to someone in your society who might do so. Only by obtaining replies from all the missionary societies of all the churches can I be sure of having all the facts before me. I appreciate how much of your time I am asking. The importance of the subject is my only apology.

Very gratefully yours,

Wm. L. D. Bates

*Westmore, N.
until Sept. 4.*

W. J. W. in
St. Andrew's Manse,
London, Ont.

Aug. 31st 1906.

My Dear Mr. Speer,

Do you know any facts that afford any apparent justification for the enclosed editorial? What is the best line of reply to it?

Yours very truly
James Ross.

EVENING RECORD

PUBLISHED BY

The Record Printing Company

(Limited)

H. McNEE JOHN A. MCKAY,
President. Sec.-Treas.

WEDNESDAY, AUG. 22ND, 1906.

WASTE IN MISSIONS.

Rev. C. E. Scott, missionary pastor for the First Presbyterian church in Detroit, estimates that in the United States there are 30,000 ministers that could be spared owing to the overlapping of the work of the various sects.

Canada in its degree is burdened with the same economic evil, and the condition is advanced as one of the stock arguments for church union. Mr. Scott, however, would send these surplus ministers to the foreign field, but there also the overlapping prevails in a much greater and more ruinous degree, and the denominations are cruelly drained to maintain schemes in which consolidation of effort and interests would effect a vast saving. The waste involved in mission work, especially in the Chinese and India fields, is appalling, conducted, as it is, in utter defiance of all business principles.

Charity, it has been said, should begin at home, but that charity which would enable the churches to pool their interests and energies should begin abroad, where, to apply a vulgar but appropriate figure, they are fishing with a mackerel to catch a minnow. When the churches shall have agreed to cut out the notoriously costly and unchristian rivalry that prevails in the foreign mission fields it will be time enough to talk consolidation in home mission work.

Your letter was a great comfort to me.

Your support of more consequence
than you think. It is a burlesque.

tion with us. The missionaries are un-
ited. Can I not meet you sometime,

Somewhere, before we part?

C/o Lady Sheel
32 Calinton Road

Truly yours

Prof. Marais

POST CARD

EDINBURGH

9-30 PM

THE ADDRESS TO BE WRITTEN ON THIS SIDE

JUN 17 10



Rev. Robert E. Speer

37 Palmerston place

1 Church Union

Watts 1880

direct

Intended to be more than sympathetic - to be received A.C. 431, Punjab 315

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THE PROVINCIAL ELDERS' CONFERENCE, WHICH IS
THE GOVERNING BOARD OF THE
AMERICAN MORAVIAN CHURCH, NORTH:
THE RT. REV. EDMUND A. GERTER, PRESIDENT;
THE REV. PAUL DE SCHWEINITZ, SECRETARY & TREASURER;
THE REV. J. TAYLOR HAMILTON, D. D.
SECRETARY OF MISSIONS FOR THE MORAVIAN CHURCH IN AMERICA:
THE REV. PAUL DE SCHWEINITZ.

18 CHURCH STREET,
BETHLEHEM, PA., U. S. A.

February 7th, 1903.

My dear Brother:-

With this I am sending you a copy of the translation of the "Statutes of the Committee of the German Protestant Missionary Societies." If you have ever tried to translate technical German, you will appreciate the difficulties, and will pardon the faulty English. I am sending a copy of this to Dr. Judson Smith; Mr. Robert E. Speer, and Dr. Henry Cobb. Perhaps your colleagues will be interested in seeing it likewise, and possibly other missionary secretaries, but I have not time to make any more copies.

The Committee is composed at present of Warneck (Halle); Oehler (Basle); Schreiber (Barmen); Schwartz (Leipsic); and Buchner (Herrnhut). Merensky (Berlin) is the Secretary.

Our own Moravian Bishop Buchner drew up these regulations, and he says of them:

"You see they are very general, but I can only repeat, that the Committee has really done and is doing a good and blessed work".

Trusting that you ^{may find} ~~will~~ this of interest and possibly of value,

I am very fraternally yours,

Paul de Schweinitz

To Mr. Robert E. Speer:

My dear Mr. Speer:-

I send you this in response to your letter of inquiry in regard to the German Committee. If you have any difficulty with any German Society, I think it would be of value to address this Committee.

Very sincerely yours,

P. de S.

Statutes of the Committee of the German Protestant
Missionary Societies.

(Agreed to in Bremen, May 26, 1897)

For external as well as internal reasons it is very desirable, that the German Protestant Missionary Societies should foster and preserve among themselves not only fraternal fellowship, but that this union should find some outward expression.

Hitherto the Missionary Committee has lacked internal organization as also an authority acknowledged by all the Societies. In order to meet both these requirements in the future the herein named Societies ^{unite} in a definite agreement on the following points (1. The Moravian Mission Board; 2. The Basle Society; 3. The Rhenish Society; 4. Berlin I; 5. Berlin II; 6. Berlin III; 7. The Leipsic Society; 8. The North German Society; 9. The ~~Herrmannsburg~~ Herrmannsburg Society; 10. The Breklum Society; 11. The Neukirchen Society; 12. The Neudettelsau Society; 13 The Oriental ~~Society~~ Women's Society in Berlin; 14. The Jerusalem-Association in Berlin):

A. The Number of Members:

The Committee is to consist of five members, of whom at least four must be chosen from among the members of the Governing Boards of the Societies.

B. The Manner of the Election.

The members are chosen by all the above-named Societies. Each Society has one vote. Vacancies occurring in the Committee in the interval between general conferences are filled by the remaining members of the Committee by cooptation.

C. The Duration of Office.

The term of office extends from one Continental Conference to the next and the members are eligible for re-election.

D. The Internal Organization.

This is left to the judgment of the Committee itself.

E. The Functions of the Committee.

1. The Committee has not the authority to interfere in any way with the inner mission work of a Society, nor at its own instigation to dispose of questions that arise within a Missionary Society and concern it alone. Neither has it the right unsolicited to act as arbiter in any differences arising between two Societies.

2.

2. On the other hand those questions are to be considered by the Committee, ~~whixkx~~ the deciding of which will probably have further consequences for other Missionary Societies, and which therefore, involving as such matters of principle, are of importance for all German mission work. This includes especially such questions as concern the relation of Missions to State and Church authorities, as well as to Roman Catholic Missions.

3. The Committee is especially expected to provide the Colonial Office with all necessary information and to answer all the inquiries of this office in regard to missionary matters.

F. The Duties of the Committee.

The Committee must render a report of its work to the constituent Societies at each Continental Conference. Important decisions of general significance, which should become known promptly, are to be communicated to the constituent Societies as quickly as possible by means of a circular letter; the Committee will likewise give the Societies an opportunity of expressing their opinion before passing a resolution, when such a course seems necessary.

G. The Relation of the Societies to the Committee.

The appointment of the Committee lays no constraint on any Society: the recognition of the authority of the Committee is and remains a free act. Therefore the decisions of the Committee can not be absolutely binding upon the Societies; they can be nothing more than a counsel given or a fraternal request made, on the ground of intimate knowledge and serious consideration. But we may surely assume, that fraternal regard will prevent the Societies from deciding fundamentally important questions by themselves, without hearing the views of the Committee, and no less from acting contrary to its wishes and decisions.

The expenses of the Committee are annually divided equally between the constituent Societies.

Medical Fees ^{Western Persia}

As to medical services for other missionaries, Dr. Cochran has been accustomed to charge for attending the missionaries of the Archbishop's mission here.

Letter W. A. Sledd Nov. 20, 1896

*Reply regarding the question of
Comity and Medical fees*

~~Letter from Dr. W. J. Wanless.~~

Miraj. Nov. 20. 1896

My dear Doctor Brown:-

I have been instructed by the Mission to reply to the section of the Board's letter of the 28th Sept. '96, bearing on the question of Comity and Medical fees.

I would say in reply that we have not yet charged missionaries of adjacent missions for services. The fact is we have not had but one or two cases. While at Mahobleshwar in 1894, I treated Mrs. H. G. Bissell for several weeks and one or two other missionaries of the A.B.C.F.M. incidentally. In another instance I extracted a tooth for one of the Free Church Missionaries. This has been the extent of my practice among missionaries of other societies. Mr. Bissell and the Free Church Missionary both offered to pay for my services, but I declined to accept anything as I had always understood that it was not customary for missionaries to charge for medical services. med. fees

It is only while at Mahobleshwar that I would be likely to treat missionaries of other societies since the S. P. G. workers in Kolhapur are the only other missionaries within calling distance. In Kolhapur the English surgeon Dr. Sinclair attends all missionaries free of charge.

~~Regarding the special request by the Mission for the Miraj bungalow, see minutes. I hope the Board will grant this request which is of course for a full sized bungalow, costing Rs 7000, but in case~~

2)
RECEIVED
JAN 1897
DR. GILLESPIE

1- In re medical fees to mission of the Boards and payment of annual to the Co. Med. School for Lahore Nov. 27. 1896

Dear Dr. Gillespie, -
I have been instructed to reply to a question in Board's letter of Sept. 26th '96, regarding charges for treatment of our Missionaries by Medical Missionaries of other Societies. On inquiry I find that our doctors have never charged other missionaries. On the other hand our missionaries at Ludhiana have been charged fees for two years past by the doctors of the other Society located there. For the ^{two} years the fees have amounted to about Rs 700/-.

The authorities of the other Society claim the right to charge fees (which are comparatively small) for their time and trouble, the work and responsibilities laid upon them involving a heavy tax on their time and attention. The Mission seems inclined to accept this view of the case, in order to avoid further friction, and to accede to the desire of the other party to negotiate the matter on "business principles." Consequently the Mission has decided

not to recommend any
other special grant to
the Louisiana Medical
School, ^{for women} in view of the
fact that yearly a
considerable sum is
being paid over to them
in the shape of medical
fees. It should be
understood of course
that our Mission ap-
proves entirely of the
Louisiana Medical School
and takes a keen interest
in its welfare and success.

Yours fraternally
J. H. Robinson.

(See over)

P.S. I wish to add a few words of a personal nature. I sent a description of the great Mohammedan Mohurrum festival to the Editor of the Church at Home and Abroad, for insertion in the magazine if thought suitable. I should have sent it through you but I was not aware that you had returned to your chair and I wanted to get it in before the end of the year. I do not know yet what has been done with it. We are delighted to hear of your recovery and hope to see you hale and hearty before many months have passed. We hope to sail about Apr. 16th from Karachi.

J.H.D.

5
EXTRACT from letter of W.F.Seymour, Tungchow, China,
December 14th, 1896.

" A question in a recent mission letter in regard to charges made to members of other missions I may as well answer now.

We charge a regular price. It is 50 Taels a year for a family and 25 Taels for a single person. This makes it \$68,50 Mexicans a year for a family. Single calls where no previous arrangement is made are 2 Taels. Obstetric cases 20 Taels. All these rates include medicines."

From Dr. H. Mortyn Clark, Ambityar

"There is no rule. Our Med. Missionaries are under no obligations to attend missionaries of either our own or other societies. It is done entirely as a matter of private arrangement and practice. I personally would charge no fee under the circumstances" x x x

Dr. Mariau Chaves, Canadian Presby. Indore, India.

"x x We have not had much experience in the line you write about. x x I certainly think that at least a moderate fee should be charged missionaries of other societies." x x x

Dr. J. Kerschard, Scotch Presby. Ameer.

"I have not been in the habit of charging fees from members of other societies." x x x

Dr. Jue B. Ferguson, C.M.S. Patna City

"x x The Med. missionaries of the Z.P. M.M. never as a rule charge fees to any missionary no matter of what denomination."

Dr. J. Harker, N. M. Tamil Hoop. Ameer.

"We make no charge to other missionaries but they often send us a donation to the work."

Dr. Jessica Carliton, Ambala.

"I have never had the opportunity, fortunately. Why should they not be charged?"

Dr. Anna Keagler, Lutherans, Guatemala.

"We do not charge fees for professional services to other missionaries. Expenses, if kept in the Hosp. board is charged."

Dr. Louise Bernard, C.M.S. Poona.

"I can speak only of my own practice, which is not to charge fees for med. attendance to any missionaries."

Dr. Eleanor L. Micheson, C.M.S. Peshawar City.

"I do not know what other med. miss. your Society may do under the circumstances, but here we certainly should not think of charging fees to missionaries of whatever Society."

Dr. Susan Campbell, Scotch Presby. Aghore.

"as far as I know not from missionaries at all."

Dr. Edith Brown, S.F.C. Lodiana Med. School.

"Members of the School Staff & of the S.F.C. do take small fees from missionaries of other denominations. Usually I find missionaries owe me a few paise. Most of my fees are more than I charge in their accounts. A very few I hear quibble at any charge being made."

Dr. Mary A. Platter, U.P. Mission, Aildat.

"I have not had a chance to charge, but think it would be right to do so."

2) Dr. Mary E. Pailthorpe, Victoria Hosp. Bencoolen.

" I never take fees from missionaries myself, but do not know what the practice is of our other missionaries."

Dr. Sophia Johnson, U. P. Mission Jhelum.

x x x "Yes, our Med. Missionaries have always made a small fee, tho' I never have. However I think if the Board allows money for such attendance it would be right to charge small fees."

Dr. Julia Russell, Congregational, Ahmednagar.

" There is only Dr. Ballantine beside myself. I do not know of any time he has charged. He has been paid at times, & has been offered fees. I never expect a fee from any missionary."

Dear Dr. Gillispie,

I think these are enough to show you the sentiment amongst Med. Miss.

Very truly
B. T. Cadwell

B. Edinistone Road

Alphaboa Dec. 4

Dear Dr. Gelliepie, we are
sorry we had appointed by the
members of our mission to write
you on the subject of charging
fees for professional services
rendered to missionaries of other
denominations. I have written
to a number of medical mission-
aries of other denominations to
ask them what their custom
is, as I am going in the country
and here in this, as in other
things, we are ever ruled by the
cry of custom (custom).

practice among missionaries
of other denominations has been
slight, but in cases where they
have called me in to see either
themselves, or their helpers, or in
one case, the ~~cases~~ ^{cases} gathered
in ~~the~~ ^{the} compound, I have not
charged a fee, but have sent
a subscription list around, &
asked them to subscribe some-
thing. In one case, where I
had to leave Allahabad, & take
a railway journey, I charged
railway fare, and also do so
from our own missionaries out-
side Allahabad, as my Medical
Estimate is small enough as it is,
& does not include traveling ex-
penses. In cases where our own
missionaries have a Medical est-

mate, I think I may as well get
my traveling expenses out of
it, as to have it given to the
Asst. Surgeon. But it would re-
turn my mind on this score,
if you would express your
opinion clearly on this very
point, & state whether or not
the Board deems it right for
me to take my traveling expenses
from the station's medical estimate,
meaning, the station to which I
am called. There is much
dissatisfaction amongst the
gentlemen (Dr. Johnson & Mr. June)
here, about the rule laid down
in the Manual concerning the
employment of the Mission doctor
when there is one in the station.
For the slight troubles these two
gentlemen have had since I came

to Allahabad, namely cholera &
German measles, or any of the
simplicity I am willing to
attend them since it is the
Board's will. If it were an
long illness or one requiring
a male specialist, you can
understand it would not be
pleasant for me. India (or I
must not blame it all on the
country - as individuals are
also) is conservative in many
ways & many have not come
to the place when they can
accept a woman physician
on the equality of a man
physician. One scarcely won-
ders at this in older men, long in
India, but in young progressive
men, one is somewhat surprised.

I Be that as it may, it would
be a great relief to have that
point definitely fixed about
this (Allahabad) particular
Station. As I have said, when
I am called, I shall always
respond, be the disease what
it may, except in cases where
it is peculiar to me, & in such
cases hardly likely to be sent
for. * You will see that my
Medical estimate (Medicines alone)
has been increased Rs 200. In
acc't of the rule to which I
referred, & considering Allah-
abad was to have no special Med-
ical (Station) estimate, all drugs
would have to be charged to
the ~~Department~~ ~~of~~ ~~the~~ ~~Board~~ ~~of~~ ~~the~~ ~~Board~~.

and had I been sure of Rev.
& Mrs. Mitchell's being stationary
here, I would have added
another Rs 50. I will let it go
tho' as it is, hoping to make
the rest up by fees. I have
often wondered how much Eng-
lish (I mean also American) work
I do't to engage in. I suppose
neither you nor I could gauge
the amount. I never let it in-
terfere with my mission work. I
fixed that limit, I have never
set any.

March 1st. You see what a long
time has elapsed since I wrote
the above. I sent out the circu-
lar I spoke of, & it has only
been returned. I wanted well

The Mission, ladies as well as gentle-
men to know how other mission-
aries regarded taking fees.

For my notice among the stu-
dents sent you, a sum of Rs 100
granted to Dr. Odellaw or Makeno
Nath, as he is also called. He lives
near the school. Mrs. Newton has

in former years called him in often
but do not see any necessity for this
visit, as we have always responded
to any calls from the school whether
night or day, even if it is over
1/2 miles away. I must say for

Mrs. Newton that she keeps drugs
near her, & attends herself to all
minor ailments & saves us much
trouble over that way. I was not
present (being called home often
very early) when the school was
visited.

before the Mission, or I should have
objected, as I know Dr. Odehony
has never asked anything, & if he
offers his services free, we should
take him at his word. Consider-
ing how high in the way of estimate
we have set for, & how very much
we really need, I think that es-
timate was superfluous.

You will notice that I have
added a small building, certainly
it is really a necessity. It is for
very plain servants' houses, (three
rooms) for the Hoop. servants, all
winter. The cook, nurse, & milkster
(sweepers) slept out on the Hoop.
Wraudah, & it was bitterly chilly.
I don't like them to have to put
in another winter that way. But
just now my mind is occu-
ped with larger plans. I have
heard from West Philadelphia

3. That the Princeton Church there
had raised a Memorial Fund to
Mrs. Henry's memory, & want to
put it into a Hosp. building.
Knowing thro' Mrs. Alexander
of my crowded place & that a
second story to the Hosp. was a
very great necessity, they want
to put it into that. The fund
I am told will be \$1000. or near
it. Knowing that the request
for it will have to come thro' the
Board, I want to tell you how
we are situated. We have a
large room which holds eight
beds. We have fourteen sick
people, & their relations & friends
stowed away in that room. There
is a little room at the end goes
back in a side which is used
for the ladies & the men.

Bathrooms. In this we have two
family children sick. Last
summer we built three more
houses. In the one in which
Mohammed Ali generously kept,
we have two chickenpox cases
isolated. Miss Smith, our most
valued matron used to have one
of the little parda rooms for
a dining room. It has had to
be turned into a confinement
ward. In the other little parda
rooms are three beds, containing
one of our native preacher's wife
(Mrs. Fieldbrain of Jhansi) &
her daughters. We have only this
one Hosp. in our Mission & our
missionaries send cases to us
from as far away as Jhansi
& Patnagery. I wrote to Dr.
Lucas about it, & he said by
all means to get a circular

letter ready for the Mission to ask
the Board to allow us to accept
this fund when opened. I had
not yet got the funds, then the
houses could be built
at the same time of any mat-
ter left over. I made an ar-
rangement with the contractor
who built the Hosp. & we thrust
out of \$1000. we can get quite
a lot by some upstairs. I will
send the circular letter today
& know the whole Mission will
join me in asking for your
approval. We have had two
carnivals this past year from
our Hosp. work, & believe God
is blessing us in our work.
The Civil Hosp. (Lady Dufferin) is
just now in bad repute, & we
are reaping the benefit in our
excessive numbers & better classes

Presbytery meets next week, I hope
that The Students Vol. Convention
for the N. W. P. & O. will attend
expecting great spiritual benefits
from it. I do think people
need to get away to such meet-
ings more in a whif. I understand
it is to be in Allegheny this
year. I went out to the Springs
in Camp. for a few days in Trib.,
but as I wasn't well, I only stayed
two days. My liver gives me a
little trouble ever since in a
whif, since my attack in Sept.
& for this reason I am rather
dreading the hot weather. The distress
from the famine about us is dread-
ful, but I dare not begin on that subject
or I wouldn't know when or where to stop.
The Plague has not touched us yet but we
do not know what day it may appear
in our midst. We are hoping Allegheny
may escape. With kindest regards
I remain, Dear G. Calverly



Convener:
REV. W. MOORE, D.D.
Ottawa.

Presbyterian Church in Canada.

FOREIGN MISSION COMMITTEE

(WESTERN DIVISION)

Secretary:

REV. R. P. MACKAY, D.D.
89 Confederation Life Bldg.
Toronto.

Cable Address: BUTEROS.

Toronto,.....

Rev. F.F. Ellinwood, D.D.

conferences to me a guarantee of calm and judicious action.

I hope you continue in health, and able to take part
in the work.

Wishing you the highest joy in life,

I am

Yours faithfully,

R. P. Mackay

Presbyterian Church in Canada.

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Convener :
REV. W. A. J. MARTIN,
Brantford.

Toronto. Feb'y 9th, 1904, E S

Rev. F.F. Ellinwood, D.D.

156 Fifth Avenue,

Dear Dr Ellinwood;-

A letter from you to Dr Warden of the 14th January re Mission co-operation in North Formosa, was submitted to our Committee, which met a few days ago. Another letter was read from Rev. W. Dale, Secretary of the Board of English Presbyterian Mission in South Formosa, emphasising the same point, namely that there should be co-operation of some kind between Missions in Formosa, in order to pre-empt the territory already worked by Presbyterian Missionaries. Our Board fully appreciate the importance and indeed had written over a year ago to our Missionaries to consider carefully the proposal to enter into some sort of an alliance with the E.P. Mission. That the Japanese will control the Island and cause things to move rapidly as they do elsewhere, there can be no doubt. Co-operation with them would be the most effective occupation of the territory in order to prevent invasion from the S.P.G. or other Societies that might wish to come in and distract the work as well as reap the harvest of work already done.

I have been instructed by the Board to write again to our Missionaries, urging attention to this matter, and I shall be glad to report to yourself and to Mr Dale whatever communication bearing upon the matter ~~that~~ may come in.

I was in New York at the Conference on January, and regretted not to see you there. The presence of yourself and two or three others has been from the beginning in connection with these